





# THE ANTI-SLAVERY BUGLE.

From the National Era.  
**A LETTER FROM MRS. STOWE.**

Boston, February 2, 1855.

To the Editor of the National Era:

Our old city is unusually animated this winter. Generally so respectfully staid and sleepy, it has this winter started into an unquieted life. Lectures abound, and are crowded, and the opera is said never to have drawn such full and brilliant houses.

The course of Anti-Slavery lectures in the Tremont temple have been wonderfully successful. Tickets have been sold at a premium, and the hall, which seats about three thousand, has generally been as full as it could be packed.

It is a noticeable thing about these lectures, that all the more decided, fearless, and outspoken expressions of feeling, such as once were called ultra, have been listened to with the greatest enthusiasm. Never, since Kossuth was in Boston, have we seen a whole house surging with a greater enthusiasm than during some of these lectures. The lecturers do not so much seem to produce feeling, as to develop that which exists. On this subject, the whole air seems to be charged with electricity, and a speaker seems to be only the conductor through which it flashes into expression.

It is a remarkable and most noticeable fact, that Wendell Phillips, who in other days was considered almost as beneath attention as a disorganizer and a madman, has drawn one of the largest and most enthusiastic houses of any this winter; and that though the object of his lecture was to prove the absolute necessity of the dissolution of the Union, he was heard throughout without the slightest intimation of disapprobation, in the most solemn and attentive silence. The papers endeavor to account for this fact by attributing to Mr. Phillips an almost fabulous mastery of the magical arts of oratory. As in the time of Luther, the Romanish tractarians sought to cover up the mighty fact that of the aroused movement of society by ascribing to Luther supernatural gifts of person, intellect, voice, and manner; so now many seek to blind themselves to the great change in the community, by attributing it to the oratorical power of an individual. They forget the days when the same dazzling, smooth, and polished eloquence, spent its lightning almost wholly in vain, and that such an audience would once have received such a communication as the Jews did of old, by crying out, and stopping their ears. The fact, which newspaper writers ignore, is, that the tide is rising—slowly, surely, and with resistless regularity. Every year lifts it higher. What once was called ultraism, is now calm, universal belief; and the last and ultimate extreme of the most uncompromising Abolitionists is now looked in the face with a serious scrutiny. It is true that the Northern public have not, as a mass, brought themselves to wish the dissolution of the Union; but they have come to that point in which they are willing to sit still, and give calm attention to the discussion of that subject. The fact that this subject was carefully considered, in a long and elaborate series of articles in the *Tribune*, last season, and that Wendell Phillips has now with such decided acceptance in presenting it before public audiences this winter, are signs of deep significance. Those who have used the cry of dissolution of the Union as a threat to frighten unruly children, may one day find the same threat turned round upon themselves, in a form which has an earnest meaning. It may be their turn to make concessions to prevent it.

The culminating point of the changed public feeling in Massachusetts, this winter, has been shown by the election of Wilson to the United States Senate. This is the flash of the long-gathering cloud, the high-water mark of the fast-rising tide. No appointment could have been more distasteful to that aristocracy which has so long ruled Boston. To step from attic Everett, whose lips were "dewy with the Greek of Plato," to Henry Wilson, from the shoemaker's bench at Nantucket, seems truly a nine days' fall, and accordingly "confounded Chaos roars."

But what has done it? *Who* has done it? They outrage immodest and womanhood, and human nature, in the late atrocious slave captures. They have elected Wilson. The "precious diadem" from the head of old Boston, that they might "put it in their pocket?" They slung her in her own sight, in the sight of all her sons and daughters; and the deep, hot heart of the people has never forgotten the insult, and this election is the result.

A business man of Boston, who has hitherto had large Southern dealings, said to us not long ago, in tones of suppressed feeling, "I was barred from my store by soldiers in Boston streets, that men might be carried back. I never have forgotten it. *Unceasing*. My partner and I have made up our minds. We have looked over our Southern lists, and, if necessary, are ready to lose them all; but our stand is taken."

Such has been the deep resolve of many a heart; and so deep is that ground-swell of the State feeling, that Henry Wilson is borne upon it, against the will of the party that elected him, because that party knew the State would support them on no other terms. The stern voice of the people was at their doors: "Elect this man, or your party is a corpse before us!" and they did it.

We have faith that Henry Wilson will prove that the people were right. The country sometimes comes to a stand, when she must put by a scholar and take a man; and Wilson is a man. Let anybody read one of his terse, nervous sentences, or hear one of his speeches, and then, if any one says, jeeringly, "That man rose from a shoemaker's bench," he will answer, "Let him be proud of it. Other men are made by colleges and schools. This man made himself. And let scholars consider themselves with classical precedent of men of low degree exalted, and remember plain old Goodman Cincinnati, called from his plough to the Senate, and be comforted. Other folks, it seems, have done so before us; and that is something, in this precedent-loving world. To be sure, there has been one of the leather craft in Congress before—stout old Roger Sherman—who learned to hammer out soles on his lapstone, before he tried his hand at hammering the Constitution. Old Roger, however, compromised with Slavery, which Henry Wilson will not. His vote and his speech will always be in the right place; and we predict that even his classical compatriot, Sumner will not merit the title of the Republic than he."

One of the principal sensations of Boston this winter, has been caused by the course of Lectures on Poetry, delivered by Russell Lowell, before the Lowell Institute.

The *Free Press*, a weekly journal of Chicago, states that Col. Kimney the Philistine, is well known to these parts. He formerly did a large business at Peru, Ill., as a canal contractor, merchant, steamboat-owner and land-speculator, but suddenly left for Texas, since which his anxious friends in that quarter have had the pleasure of seeing him.

From the London Times.  
**LOUIS KOSSUTH.**

To the Society of Friends in Great Britain.

Friends: You have sent me your "Christian Appeal," pleading peace at any price, not because you hold the present war unnecessary, impolitic, or directed towards a wrong issue; but because you hold all war to be unlawful under the Gospel dispensation.

I have considered your argument attentively. Bear with me for meeting you with conscientious sincerity on your own ground, by a public answer to your public appeal.

The Gospel is your authority. It is the Gospel that I appeal to against your false doctrine. I call on you to submit to the words of Him whom you invoke:

"When ye shall hear of wars and commotions, be not terrified; for these things must come to pass; but he end is not yet."—*Matthew 24:6-7*.

Thus saith the Lord, Submit to his decree. And, "think not that I come to send peace on earth; I came not to send peace, but a sword."

Thus saith the Lord, when ye call "the Prince of Peace." And His words are wisdom, justice and truth—Freedom on earth, salvation in eternity, is the aim to which mankind is called. We have a "Father" in Heaven. That is a word of immense meaning, and full of love. A father can not have devoted his children to thralldom, oppression and perdition. To believe the contrary is blasphemy. But the end "is not yet."—

Like as we see in geology, that the work of creation is still going on, hour by hour incessantly, just so we see a revelation of His will incessantly proclaimed in history. Know ye of one single people delivered from thralldom by some other means than the sword? There is none, and none ever has been. Therefore it is that the Lord has said, "these things must first come to pass." It is, therefore, the Lord says, "I came not to send peace, but a sword."

Respect the word of the Lord; do not revolt against the revelation of the will of our Father in Heaven.

To allow inquiry to bear the sway when the sword could have arrested it—to rivet the chains of oppression over nations by treaties, when the sword could have severed the chains—is a work of iniquity, and not of peace.

To plead for immunity to tyrants, for their encroaching upon their neighbor's house, or for oppressing, fleeing and torturing nations, is so much as to plead immunity to the wolves, for devouring the sheep.

Does it not strike you that to call iniquity and oppression by the sweet name of peace is profanation and blasphemy?

You preach "Peace to tyrants, and good will to oppressors;" does not your conscience tell you that by so doing you are preaching against the rights of man, and ill will to humanity?

If the thief breaks into your house, and robs you of your silver, do you give him your gold to boot for the sake of peace; or do you call on the police man to bring the thief to justice that he may be punished, and your property restored? Which do you do?

And where is the tribunal to which oppressed nations may appeal, against the crowned robbers of their peace and happiness, if it be not the sword?

"Every tree that bringeth not forth good fruit is to be hewn down and cast into the fire," says the Lord. Is there a tree worse than injustice and tyranny? Yet you plead peace to the bad tree, that mankind be forced to eat its poisonous fruit—oppression. Is that charity?

For yourself, who (thanks to Cromwell's sword) have no oppression to suffer, it is very well to say: "Don't war; let us have peace, that we may in tranquillity devote our energies to the peaceful pursuits of commerce and industry, and thus continue to thrive."

But Europe is oppressed. Thrive, and be blessed. I will not say to you, "Lay not up for yourselves treasures upon the earth, because you cannot serve God and Mammon." I will not say so unto you, because you are conspicuous by meek social virtue and by private charity. I would only ask you, Do you mean that your religion commands you to be charitable only towards the passing private sufferings of men, and forbids you to be charitable toward the lasting sufferings of nations?—of humanity? If such be your religion, then hear with me for telling you, that either you are not Christians, or your Christianity is like the prayer of the Pharisees, "sounding brass and tinkling cymbals."

I am full of defects and fragilities; I know it. But I am deeply attached to the religion of my fathers. There was a period in my life when I had to make a choice between danger to my life and my Christian faith. I do not boast of the fact—I thank my Father in Heaven for having given me strength to be faithful to Christ. And I earnestly pray that all of you may be spared the trial.

I say unto you, Friends, if I were to learn that Christian religion forbids me to oppose wrong—to devote my heart, my arm, my blood, my life to the deliverance of nations from thralldom and oppression; if it would forbid me to fight for their freedom, when there is no other means to make them free, I would abjure the dogmas of Christianity openly, for I would hold them to be a compound of hypocrisy.

But, fortunately, that is not the case. Christian religion is essentially the religion of charity. We to them who make a difference between public and private charity—who restrict their love to their next neighbor, and remain indifferent to the public sufferings of their neighbors—the nations.

You may, perhaps, say that you love them; they have your best wishes and your fervent prayers for their deliverance; only you would neither fight yourselves, nor can approve of their fighting for it. You wish them rather to be oppressed, and content yourself with feeding for an hour from your abundance one hungry, and clothe one naked, and comfort one broken hearted, while you entreat them to submit quietly to oppression, which makes millions hungry, and naked, and broken hearted, for generations to come.

But I say unto you, if such be your religion, of prayers and of good wishes, it is not the religion of Him who was sent "to heal the broken hearted, to preach deliverance to the captives, and to set at liberty them that are bruised." It is not the religion of Him who left us the lesson, that "though I understand all mysteries, and all knowledge, and have all faith, so that I could remove mountains, and though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing."

You say it is written, "Glory to God in the highest, and peace on earth, good will towards men." But I say unto you, your version of the Gospel is perverted. The text runs thus: "Glory to God in the highest, and peace on earth to good-will men." (*Glória in excelsis Deo, et pax in terra, bonis voluntatibus.*)

Your doctrine of "peace at any price, and war at no price," is good will to ill-willing men, and ill will to good-willing men.

Bear good will to all men, but when you see the wolves devouring sheep after sheep—then if you stand by with indifference, or entrench yourselves behind your own comfortable security, or behind your good will towards, all—behind your good wishes and your prayers—and you let the wolves do and entreat others likewise to let them do; verily I say unto you your peace is iniquity, and your religion is not Christian.

I call on you to be charitable to the just against the unjust, to the oppressed against the oppressor, to the sheep against the wolves—to humanity, in a word, and not to some crowned pirates and perjurious murderers.

I call on you to love your neighbors—the nations.

I call on you to love the moral dignity of men; to love not the comforts and the tranquil pursuits of the passing moment, but the lasting welfare of your own and of foreign nations. Patriotism is the noblest source of civic virtue, philanthropy the noblest source of private virtue, and justice the noblest source of political virtue. Christian religion unites this all, because it is charity. But "You may bestow all your goods to feed the poor, still have no charity," says the Lord.

Make deserts yield to justice and right, without having them compelled by force of arms, and ye shall be blessed. But since you cannot do this, reach not impossible security to tyrants, by deprecating necessary wars. For "these things must first come to pass," says the Lord.

As long as there is oppression, wars must be, or else the tyrants, delivered from all fear of resistance, would soon reduce all mankind by the sword permanently to the condition of a herd of cattle or a flock of sheep—nay, to worse; for it is better to be a dumb brute than to be a man and not be free. Oppression and tyranny removed from earth, then comes the end of "these things that must first come to pass." Free nations may enter a covenant of arbitration; tyrants never will, never can. They rule by the sword; they must be resisted by the sword, else the sword will be blotted from the record of coming events, and "eternal oppression" substituted for it.

War is a terrible remedy; but a remedy it is. The fire burns, so, but it warms all. The hurricane uproots trees, and dashes the ships to fragments, and buries men in the deep; but it cleanses the earth, and keeps off stagnation from the air and the sea. What you put out the fire, and do away with the hurricane? These things must be. So it is with just and necessary wars. Help to make them advantageous to mankind, but do not shout "Peace!" while there is oppression, or else you are guilty of shouting "Tyranny!"

I have seen a bust of William Penn, the founder of the City of Friends, bearing the motto: "*Pax queritur bello.*"

"Glory to God in the highest, and peace on earth to good-will men?"

Kossuth.

No. 21 Alpha Road, London, Jan. 15, 1855.

## The Anti-Slavery Bugle.

SALEM, OHIO, FEBRUARY 24, 1854.

### TO SUBSCRIBERS IN ARREARS.

We are informed by the publishing agent that in a few weeks quite a number of our subscribers will be in arrears for our *quarterly* subscription to the Bugle. Until that time arrives, she is ready to receive \$1.50 cents for their subscription. But after the expiration of the year she will require payment according to the published terms, \$2.00 per annum. It was the intention of the Committee to still continue pre-payment as the rule, though in consequence of numerous remonstrances and the difficulties of enforcing the rule without exception, they were induced to readopt the credit system, with those who chose to pay two dollars at the end of the year. Our published terms constitute the contract of the publishers with subscribers. The publishers have thus far performed their part of the contract and they will continue to perform it, and must insist upon subscribers performing theirs. We repeat, that there may be no misunderstanding, one dollar and fifty cents will be received for the paper until fifty-two numbers have been sent, after which two dollars, will be required of all thus delinquent. None of our subscribers are yet thus delinquent, but a considerable number will become so at No. 492, or in four weeks from this time. Let those who are delinquent, therefore and who wish to save their half dollars, send on their subscription immediately. There is no time to be lost.

February 19, 1855.

### BENNETT'S HERALD AND ITS SPECULATIONS.

Bennett, of the New York Herald, sometimes named the "satanic," has sent us a copy of the same, with the offer of a commission of 25 per cent. on all subscribers as we may obtain for him. A liberal offer, nevertheless, we most respectfully decline entering upon the canvass. We have already too much business on hand, to say nothing of other objections. One thing we can say for it, it is outspoken in its satanic influence. It has not the white and count of the hypocrite. It is for slavery and for the South, against freedom and the North. The world knows of this positively by its daily testimony. Of its principles or its lack of principles it makes no concealment. That is refreshing to one who has had to deal with caustic politicians and pretending priests.

From the number before us, we learn that the editor has just discovered that the "anti-slavery sentiment is prominent and predominant at the North." It is to him an afflative discovery, but of its truth he seems to entertain no doubt. The election of Seward and Wilson has rendered it indisputable, and these elections are, he thinks, possibly the precursors of the still greater calamity of the election of an anti-slavery President. To prevent this, the Herald speculates of the future, and counsels the slaveholders how to win in the conflict.

The Nebraska bill, constitutional and right in itself, has brought about the calamity present and prospective: Know-Nothingism. It tells us, has joined issue with the anti-slavery sentiment, and has been conquered. He thought its proslavery conservatism had saved Massachusetts, but also Wilson's election has proved the State more abolition than Know-Nothing. In New York, Know-Nothing proslavery fought a pitched battle with anti-slavery—poising the fortunes of the fight upon Seward's defeat or election—and said to tell, slavery was shamefully conquered, and now chaos has come again. The Administration destroyed from New Hampshire to Missouri—the Whig party nowhere, have in these senatorial successes of abolitionists the key to the Presidential election. We

copy a paragraph or two of his speculations and counsel:

"Thus, in the election of Wilson, and the reelection of Seward, we have the key to the next Presidential campaign. It will be a sectional canvass, a smelly, a confused guerrilla fight, a scrub race. No Democratic Baltimore Convention can patch up a platform that will stand on both sides of Mason and Dixon's line. It will be top-heavy, and must fall over, on one side or the other. No whig national platform will we dare say, be attempted. We shall probably have a Northern election anti-slavery ticket; a Northern Democratic conservative ticket, so far as convenient; a Southern Democratic ticket; a Southern opposition ticket, and independent election Know-Nothing tickets in all the States, leaving the issue of their candidates for President as force to be considered. North and South, to be determined in a national council. Among these conflicting sectional parties and factions, the election of the next President will probably be thrown upon the House of Representatives, and there the Constitution has provided a remedy."

The Constitution ordains that, in the event of a failure to elect a President by the people, the three highest candidates shall go up to the House of Representatives, and that one of them shall there be chosen. But in the mode of this election lies the self-protecting reservation to the South. Each State shall only cast one vote, and thus Florida, with only one representative in the House, will be equal to New York with her thirty-nine. There are now thirty-nine States—sixteen free States, and fifteen slave States, including Delaware. The North have a majority of one vote but in the conflict between rival Northern Candidates, this vote of California will be sufficient to turn the scale in favor of any conservative candidate upon whom the South may be relied.

From the present complexion of things, then, it will be the policy of the South, in the next Presidential canvass, to secure one of the three highest candidates from the people, as a candidate before the House. Otherwise they may have to choose between three men, each man of them more or less pledged against the extension of slavery in any shape or form.

The anti-slavery sentiment, as illustrated in the election of Wilson, and the return of Seward to the Senate, with the support of the Know-Nothings as a permanent and predominant in the North, and cannot be resisted. It will give a new direction to the Presidential campaign, while the diversion of Know-Nothings, and the independent fragments of the old parties will reduce the contest to a scrub race of the highest excitement and importance, untrammelled with the elements of secession and dissolution.

In this view, we repeat, it is the policy of the South to abandon all Baltimore Conventions, and make sure of their candidate for the House of Representatives. These the Know-Nothings may come to the rescue. Who knows? Who can tell now whether the struggle for power will be a war of attrition or a war of extermination? It may be the interval for broken up and dispersed. There are some symptoms of this in this State and in Massachusetts. Their outcasts of submission are too, their discipline too despotic, long to hold independent free form of their sacred rights. When a pedagogue of honor cannot be relied upon in politics, what are the restraints of English and espionage, spells and tortures. These things will not answer. The rebellion at Albany protests. Let the Know-Nothings act accordingly, or abandon at once all their claims of the freedom of the press.

In any event, North and South, let all parties prepare for the next exciting and untrammelled struggle for the succession. Let all the outstanding candidates put in—don't have too many. Let the South make sure of one for the House. It is the last chance against Seward and his Northern coalition.

### PARKER PILLSBURY IN BRISTOL.

Our readers have not had the pleasure and benefit of Mr. Pillsbury's correspondence of late. But for this omission they will be consoled by learning that all the strength his shattered health permits him to employ, is used for the furtherance of the cause in Britain. And much need there seems to be of just such efforts as Mr. Pillsbury's, of all other men is most capable of making. This anti-slavery cause is there assuming somewhat the form it wears with us. Anti-Slavery has been popular there, for the notable and titled in church and State have made bold professions of its principles. But the tests which have been so successfully applied here, have also reached there. The proslavery ministers, churches and missionary societies of this country are making desperate efforts to outwit their British brethren on their side, the side of Slavery; and to bring from them an approval and declaration of fellowship of slaveholders and slave-traders. For this purpose faithful American Abolitionists and especially the American Anti-Slavery Society have been slandered and misrepresented without stint. And ministers there are here mingling with their denunciation of Slavery, their anathemas against the infidelity of Abolitionists. Under these circumstances, to build up an intelligent, genuine anti-slavery sentiment, that shall put moral principle in its true position—in advance of orthodox dogmas and sectarian organizations is a work to which Mr. Pillsbury can largely and effectively contribute.

From the last Anti-Slavery Advocate we learn that he has visited Bristol and delivered several Anti-Slavery addresses. At one of these meetings the following resolution was adopted.

"Resolved, That the editorial claims of disinterestedness given to Parker Pillsbury, Esq., for his deeply interesting lectures and his ready response to the queries of the American Anti-Slavery Society, of which he is an able and efficient member, our sincere sympathy with them in their arduous labors; our confidence in the great principle on which they are conducting the abolition movement; and our admiration of the purity and self-sacrifice with which, during a period of four or five years, amidst fierce opposition, and the most cruel misrepresentation both abroad and at home, they have pursued their noble career; consistently denouncing slavery as a sin against God, against the spirit and principles of the Gospel, and to the detriment of our common humanity; denouncing freedom for the slave as his just and unalienable right, and claiming for him immediate and unconditional emancipation."

From the Advocate we copy also the following paragraph.

We learn from the *Bristol Mercury* that, on the evening of Thursday, Jan. 11th, Mr. Pillsbury delivered a very instructive address to the pupils of the Bristol Asylum for the Blind, upon the anti-slavery cause in the United States. This subject has for many years excited the deep interests of the inmates of the Bristol Asylum, and their sympathy has been evoked by annual contributions to the Boston anti-slavery bazaar of valuable specimens of their finest basket-work and other manufactures, all of which were prepared during their hours of recreation, and the materials procured at their own expense.

CONGRATULATION.—We learn from the Cincinnati Gazette that the recently organized Colonization Society of that State has appointed two agents, Rev. Dr. Sickland and David Christy, for the collection of funds. They expect to find emigrants ready as fast as they shall secure funds for their transportation.

ASSASSINATION.—The Liberator, the other American newspapers are for extending their aid. President Roberts of Liberia is in England endeavoring to secure thecession of Sierra Leone to his Republic. If he succeeds, the English colony will be annexed as a county of the State. About 200 miles of coast now intervene between the two settlements.

### EDWARD GREELY LORING.

Who as U. S. Commissioner sent Burns to Slavery at the time, a lecturer in the Law School of Harvard University. His personal friends, aided by such in Massachusetts as are envious of the honors of slave-catching have recently attempted to fast him into a regular professorship. Thus hoping to beat back the public odium which is so fast gathering around him. This impudent insult to the people of Massachusetts, the legal profession and the venerable University, has signally failed. On Thursday of last week Mr. Loring was rejected by the Board of Overseers. So it seems that Southern orthodoxy on slave catching is not recognized as a good recommendation for a law professorship in Massachusetts. When kidnappers seek preferment they must look to Washington and President Pierce and not to the people of New England; who though when influenced by passion, pulpit, and money influence, they may give aid and countenance to kidnappers themselves, there is yet a limit to their countenance of such meanness and wickedness and Judge Loring has overstepped that limit.

It now remains for the legislature and governor in obedience to the will of the people to remove Mr. Loring from his office of primary Judge, and the State will in so far have acted worthily of herself and of liberty. Mr. Loring, alarmed lest this rebuff should overtake him, has sent in a remonstrance against the petition for removal. A poor affair, and which of course furnishes no apology for his official kidnappings acts, and no honest or honorable man, will seek such justification. He who sets about it proves himself unfit for any office.

The Tribune speaking of this condemnation of slave-catching, says:

"It does not come a day too soon, and we trust, it will have its due influence in other States. The slavecatcher and the Slave Commissioner must be made to feel that they lie under the ban of general feeling, something like that which, in the middle ages, rested on the professional hangman, and the torturer. It is an age of sympathy, that the law requires such measures, but it cannot require anybody to respect them. Ministers, not of justice but of inhumanity—tools of the basest capital, that which seeks to steal the liberty and labor of men—may occasionally perform a function the most revolting that can be conceived. They should be regarded as social outcasts—persons afflicted with a moral contagion—degraded beyond fitness for the association of decent people. We congratulate the citizens of Massachusetts that something of this sentiment has found manifestation in the rejection of Loring."

### WILLIAM WELLS BROWN.

We are most happy to learn by the following paragraph from the last Liberator, that Mr. Brown is coming to Ohio as the Agent of the American Anti-Slavery Society. He will be cordially and heartily welcomed by all Abolitionists, and will find an overwhelming amount of Anti-Slavery work ready to his hand and work that will repay his labors.

WILLIAM WELLS BROWN, an Agent of the *American Anti-Slavery Society*, will spend the months of March and April in Central and southern Ohio the friends of the Anti-Slavery cause in that general region will doubtless give him a cordial reception, and such aid as his object requires. With regard to the appointment of meetings for him, they will please correspond with Mrs. J. Duffay Secretary of the Ladies' Anti-Slavery Circle, Cincinnati.

QUAKER EXCOMMUNICATION.—A persecuting church will develop its character, harmless though it may be from controlling circumstances. None have manifested this spirit with more intensity and virulence, than the Quakers of this country, while none have more of the martyr honors of their sect than they. They build and adorn the tombs of dead Quaker prophets, because they were the friends of truth, freedom and justice. Pharaoh, Pharaoh, they exclaim, have we not these martyrs for our kindred? And then they slander, excommunicate, and if they could, would hang, stone and crucify the representatives of these principles at the present day.

Our friend Samuel Moore of Epiphany, Middlebury, as will be seen from his letter in another column, has had his ecclesiastical head chopped off, because of his faithful adherence to the anti-slavery cause. The time has passed when such things can harm. And he who has in heart and life the controlling power of that pure religion and moral heroism which enables him faithfully to testify against this hypocritical and proslavery generation, can well afford to have his name cut out as evil by Orthodoxy. Such a man is Samuel Moore, vigilant, faithful and uncompromising. We congratulate him on his final emancipation from a persecuting church. His persecuting spirit is impotent. Only revealing its true character. For such revelations truth is always grateful.

RELIGION AND POLITICS.—Some of the religious journals are of late inclined to leave their sphere, dogmatical, and discuss matters pertaining to more earthly interests. For example the Christian Intelligencer is declaiming against usury; and the Independent is running a tilt against the Tribune, in behalf of free trade. They are encouraging Religion should be an every day principle regulating and molding all temporal affairs into the form of justice. The example of these papers shall be followed, we shall try and hope to see other religious papers sufficiently temporal in their character to join in the effort to overthrow the system of American Slavery. Progress is the word, even among theologians.

RIGHT OF SUFFRAGE IN PENNSYLVANIA.—Some weeks since, we noticed the fact that Mr. D. L. Smith, of Allegheny, had presented a bill in the Pennsylvania Legislature, granting the right of suffrage to colored men. Mr. Smith's view of the matter was, that the Constitution presented no obstacle to the measure, and that only a legislative act is needed to rescue to this class of native Americans the use of the ballot box. But in this view of the matter, few of Mr. Smith's colleagues did not concur. He therefore changed his method of presentation, and prepared an amendment to the Constitution. But here again Mr. S. was effectually stopped, as by the Pennsylvania Constitution, no amendment can be submitted to the people oftener than once in five years, and amendments were submitted by the Legislature of 1851. So that the question is necessarily postponed. For the good time coming, Pennsylvanians must wait a little longer.

A GOOD SIZE.—Recently a dispatch was received in Pittsburgh, from Philadelphia, requesting the police to arrest "nigger boys." The report got wind that they were fugitive slaves, who were to be seized. Whereupon, the Pittsburgh police officers made haste to deny the accusation in the public prints, and to assure the citizens of Pittsburgh that they have neither taste nor purpose for any such nefarious business as slave catching. The boys they were after were fugitives from justice, not from slavery.

### A KIDNAPPING CASE IN INDIANA.

We have received a letter from Hiram Buzz of Jefferson Co., Indiana, detailing an account of kidnapping, which occurred in the vicinity of his residence last month.

He says an attempt was made to arrest a slave in Jennings Co., at the crossing of the Madison & Indianapolis and Cincinnati & St. Louis Railroads, on New Years day.

"Laver Bingham, of Vernon and Hiram Prater, of Tipton, were at the station. The son of the slave claimant came to lawyer Bingham, and asked him if he could arrest the slave without a legal process. Bingham informed him that he could not, but that he would have to go to Commissioner Henry L. Arnold, of Vernon. But the attempt was made to arrest the alleged slave there without the legal process, but he broke from them and left. They then returned to Vernon, and made application to Arnold for a warrant. Arnold, like all other dogs, wanted his ten dollar bond, and sent a warrant. It was put into the Marshall's, Hiram Worthington hands, and one in the hands of the Sheriff, Silas D. Huckleberry. It is said the Sheriff made but little effort towards his arrest. Marshall Worthington, like a good thief and, stayed in hot pursuit after his game, and arrested him at Butlerville, Jennings county on the Indiana Railroad. Edward Hamilton, merchant in Butlerville, lately from Middleton, Columbus county, Ohio, was called upon for a rope to tie the victim. But he and his cords proved to be quite too much for slavery, and none could be obtained, and but one person in the place could be found to give any assistance; a poor shoemaker, by the name of Decker; and for that ungrateful act he found it most pleasant to leave the place. His customers are leaving him, and I have been told that some threats of personal violence have been made, if he does not leave."

"The Marshal took the alleged slave, on to Vernon, where he was tried and handed over to its tender mercies of slavery. They converted him into a man long enough to swear him, and receive his testimony, and then they converted him a last again."

"By this time the excitement began to take quite a stir in Vernon. It began to be known who were the friends of the slave; some threats were made, and a good deal of anti-slavery discussion took place, and is still going on. Much good will be done. It was whispered that the little jail might fall down before morning. The man was not in prison, but taken out and carried off before morning. Wright Ray, ex-Sheriff of Jefferson county, who resides in Madison, was telegraphed for, and came on to Vernon to assist in taking the slave away. He made application to William Rudge, formerly of Columbus county, Ohio, who keeps a livery stable in Vernon, for horses and carriages to take the slave to Madison, and offered him \$2 for the use of them. But he was told by William Rudge that \$25 more would not hire his horses for such business; but he managed to get two horses from some place, and in the night they started with their victim. He had his handkerchief, and some fifteen feet of rope tied to him to drive him with."

"A clergyman of the Presbyterian persuasion, who resides in Vernon, made a public declaration of his anti-slavery principles, which showed pretty plainly that he was not in favor of slave catching. "Marshal Worthington realized fifty dollars for his services."

THE NEW YORK OBSERVER, is one of the oldest religious papers of the country and one of the most and most sympathetic in its support of Slavery. Some friends of the paper have been furnishing some ministers in the west with the Observer gratuitously for the past year. These Ministers it seems contribute the Des Moines (Iowa) Association. A recent meeting they passed the following resolution with only two dissenting votes:

"Resolved, That the known conservative proslavery character of the New York Observer, is reason sufficient why every Christian should reject it; and that, while we appreciate the intended kindness of those friends who have furnished it, we are, as Christians, bound to refuse to receive it, even as a gratuity, for the reason set forth in this resolution."

That is well. We honor those ministers as we would the incorruptible man who spurs a bribe. The Observer is a sheet to be regulated by all who would advance morality.

The Charleston (S. C.) Mercury says Rev. Dr. Wrightman, President of Wofford College, acknowledges in the Christian Advocate, a donation of five thousand dollars from a gentleman of Charleston, as the nucleus of a fund to be raised for the liberal education of young men for the ministry.

A better investment could not be made for holding interests than an educational fund like this, to be managed by the patriots for the manufacture of proslavery theologians. The gentleman of Charleston understands a thing or two.

THE AFRICAN SLAVE TRADE.—Captain J. Elliott who has been several weeks on trial in New York, for being engaged in the African slave trade, has been discharged. In the estimation of the Commissioner, the prosecution failed to prove the identity of the prisoner.

We dare say they will always fail to prove the guilt of men charged with this crime, so long as the government







